

“Take Words with You”

(Hosea 14:2)

The brothers and sisters who were visiting this morning from our fledgling community in Kansas City brought an offering, a song, at the start of the minchah...

Hos 14:2 – “Take words with you and return to the Sovereign. Say to Him, “Take away all iniquity, and receive us graciously, that we may present the fruit of lips.”

It seems like that is what they did that we can apply to the New Covenant. It says, “Take words with you.” No one can appear before Yahweh without an offering. They brought words here; they brought a song to us. Every time we come to the minchah we bring words. No one can appear before Yahweh empty-handed. We don’t have much to say if we come with our sins. It continues to talk about, “Forgive our sins, and receive us graciously that we may offer the fruit of our lips.” Take words with you. Ex 23:15; 34:20 — You’ll see that no one is to appear before Yahweh without an offering. They brought an offering to us this morning. It was so wonderful. It was awesome wasn’t it? It’s really appropriate to bring offerings. Especially the fruit of our lips.

Ex 23:15 — *“None shall appear before me empty handed.”* If we bring our sins here we don’t have any offering to give. We have nothing. The Amplified Bible says to “pay confession of our lips.” Heb 13:15 – It says we have a sacrifice of praise and we pay the confession of our lips. It’s an offering that we give, a sacrifice. It says, “Render our thanks as bullocks to be sacrificed.” You don’t want to get rid of one of those if you want to get something done around the farm. It’s a great sacrifice.

We bring something with our lips. We’re outspoken. He’s the Son over our house if we keep our outspokenness. The first Edah lost their outspokenness; obviously they were bringing their sins instead of an offering to the minchah. He was no longer the Son over the house. Heb 3:6 – He remains the Master of our house as long

as we don't bring our sins. This is the place to bring our offering, our praise, and our thanksgiving. Ex 34:20 — "No one shall appear before Me empty-handed." That's what it means to take words with you. When they came this morning they brought words with them.

How can we repay Him? Ps 116 — We bring words, thanksgiving, praise, and adoration to our Master Yahshua. 1 Chr 23:30 — They were also to stand, not sit — stand. Some people may have to sit, but normally we should stand. Even our children when they reach three years of age are able to stand. We are teaching our children to stand. It says they were to stand every morning to thank and praise Yahweh. Every morning and every evening they were to appear before Him to give offerings, thanks and praise. The word stand is *amad* — standing men. Standing men to give continual sacrifice of praise and thanksgiving. We're continuing that. It comes right out of the old and into the new. That's what we are to bring out of the old and into the new. We don't bring animal sacrifices now; we bring the sacrifice of our lips. No one would ever come without bringing a sacrifice would they? No one would fail to bring an offering, so we bring an offering of thanksgiving.

Ex 29:42 speaks about how He will meet us there. He will meet with us and speak to us. We're expecting Him to speak to us this morning. How does he speak to us? Ex 29:42 — How is He going to speak to us unless we bring words? Hos 14:2 — Take words. That's how we repay Him. That's how we worship Him, with words here at the minchah.

ha-emeq — The Jerusalem Bible says, "Provide yourself with words..."

That's right, provide yourself with words. Therefore Heb 3:6 speaks about His house and that it's normal that we would appear before Him not empty-handed but with words to speak, with adoration for Him, our Master who is over our house. We are that house. We are that house *if* — is there an "if" there? Is there a condition? What is that

condition? If we maintain our boldness to come before Him — our confidence, our outspokenness.

Heb 10:24 — We can't bring our sin with us. If we bring our sin we don't have anything to say. Sometimes we wonder why we don't have anything to say. Heb 10:19-26 — If we continue to sin in this way there is no longer a sacrifice for our sins. Therefore if we're not encouraging one another, stimulating one another to love and specifically to do the good deeds that we were saved to do, then that's a sin. It teaches us to encourage, to stimulate. What are we supposed to do in verses 24 and 26? Do you understand what it's talking about? It becomes a willful sin.

We live in community. How many times do you walk by your brother or sister every day? It's not like seeing them once a week when you go to church, they sit behind you, and you don't even know them really. We walk by our brothers and sisters every day, hundreds of times. We see each other. What if a brother is not doing well? He's not being stimulated. We haven't considered what to do about this person's condition. You see his demeanor, his countenance. You see something going on. You're compelled to go to that brother or sister and at least see what's going on. It might be that something happened.

I saw Soreph leave yesterday. It made me wonder what happened to him. I saw his countenance fall; something was wrong. I had to go to him after the minchah and ask him what was wrong. It was just that some emergency happened, but I couldn't stand it that something happened; I saw his face fall. It wasn't because of sin, but some situation that came up. We can't not find out what's going on with our brothers and sisters. If we go on sinning this way it means that we're not going to be able to bring praise and thanksgiving to the minchah. It becomes sin.

There are two types of sin we've learned in Christianity even — commission and omission. We can commit sin or we can commit sin by omission, by omitting. We see a brother in need and we don't give to him what he needs. I can look at Compassion here

(Racham Yacole) and if I see no compassion coming out of him then if I have compassion I have to go to him and see what's damming up his compassion and release him. We're our brother's keeper. We maintain the unity in the bond of peace. It's our obligation isn't it? Love is defined by our Master laying down His life for us. If He laid down His life for us then what ought we to do? What is our obligation? We owe it to our brothers and sisters to lay down our lives for them. Whatever we do during the day is actually laying down your life for your brothers and sisters. It doesn't matter what it is, serving in the Body by encouraging. Don't just serve and wash dishes, or make preparations, etc., and not consider how you can stimulate your brothers by going to them. It says we could really sin a sin unto death by doing this — by not loving enough, laying down your life, considering how to stimulate one another to love and good deeds. When a person does not love, then he is sinning isn't he?

Here I am, walking by a brother who is not loving, and what am I not doing? I'm not loving either. Pretty soon what happened to the church in Ephesus? They lost their first love. That's how they lost it. It demystifies it right there. The Nicolaitans were walking by one another all the time. They didn't do one thing about it. We walk by each other a hundred times a day don't we? We have a hundred times a day to encourage our brother, consider how to stimulate one another. Consider what the word *consider* means.

Gamaliel — That's a very good phrase, "our brother's keeper" because if Compassion's not showing compassion then he's not being "kept" in his name. He's not being who he is. He's losing his identity; his glory is leaking out. We "keep" our brother by restoring him to his glory. It's how the process works that we're restored to the glory of God. We're "kept" by our brothers. There was a lot in what we just heard.

Miriam — I wanted to share something I was reading this morning that goes along with what Yoneq was just saying. It starts in Mal 1:10 and it says, "Oh, that there were one among you that would shut the gates, that you might not uselessly kindle fire on my altar." He is talking about having a gatekeeper who keeps the sacrifice clean.

It says there is no use praying for our Master's name to be great if there is not a gatekeeper in our midst. The Edah is the woman, the consumed burnt offering. She is an Ishshah, dedicated and devoted to her husband. A Male Child sent out to be sacrificed can only be sent out from the imma who sacrifices her life continually for fifty years. It was a big deal when that burnt offering was taken away. The fire of the burnt offering was something our Master came to light. He said, "I have come to cast fire on the earth, and how I wish it were already kindled."

This is the light of Isa 49:6, whose burning continues night and day. Like Yoneq said, it is not just that we come here and offer up praise, but it's our purpose all day long. That burning is judgment, zealous, eager, earnest, emotional, enthusiastic, fiery, heartfelt, compassionate, without hesitation. This is the continual burnt offering. They are those who minister to our Father with the grace and faith He supplies.

It's not just a love that you have in your heart that you never express to them but it's a love that is *shown*; it's a verb. Even if you have to love in a "mean" way, even stepping on someone's toes every once in awhile, in order to get him or her to respond, to take action. In community of course we'll step on each other's toes every once in awhile. We can't get offended. We have to love and forgive our brothers.

Ishshah — Every person in the Body is vital to the Body. If you stub your little toe you realize just how important it is, that you can't function without it. But sometimes it is overlooked or neglected. Once it is wounded or down, then you know that you are missing whatever life it provided to the body. Your little toe helps you to stay balanced. It is so important. It's wonderful to know how much the Body needs every part, and we can help and encourage one another.

Abigail — I think that sometimes we have a tendency to procrastinate, especially myself. Sometimes the thought comes to me to encourage someone or to love someone. Like if I'm walking by the dish sink and I can't do dishes right then but someone else is, the thought comes to me to appreciate them, but then I think, "Oh, I can do that later." But really, will I think of it later? Probably not. I want to encourage right when I have the opportunity.

They're already over the waterfall by the time you get back.